

HIERVSALEM:
OR A
VISION of PEACE.
IN A
SERMON

PREACHED
At *Margarets in Westminster*, before the
Honourable House of COMMONS
at their Monethly Fast, *Aug. 28. 1644.*

By CHRISTOPHER TESDALE, *Pastor at Husborn Tarrant,*
in the County of Southampton, and a Member of the
Assembly of DIVINES.

ISA. 28. 18.

*O that thou hadst barked to my Commandements, then had thy Peace been
as a River.*

JUDG. 5. 8.


They chose new gods, then was warre in the gates.

LONDON,
Printed by Richard Cotes, for Philemon Stephens.

1644.



Die Mercurii, 28. Augusti, 1644.

rdered by the Commons assembled in Parliament,
That Mr. Cawley and Mr. Herle, doe from this
House give thanks to Mr. Tesdale, for the great
paines hee took in the Sermon he Preached this day,
at the intreaty of this House, at St. Margarets Westminster,
(it being the day of publick humiliation) and to desire him to
Print his Sermon. And it is ordered that none shall presume
to Paint his Sermon without Licence under his hand writing.

H. Elfyng Cler. Parl. D. Com.

I doe give licence to *Philemon Stephens* onely to print my
Sermon.

Christopher Tesdale.



TO
THE HONOVABLE
THE
HOVSE of COMMONS
Asssembled in
PARLIAMENT.

Worthy Fathers of your Country,

I*T is said of the Ambassadors of the King of Persia, that coming to Athens, the Metropolis of Learning, in the time of the seven Wise men, they desired that each of them would deliver in his sentence, that they might report unto their Master the wisdom of Greece; which accordingly they did, only one of them was silent: which the Ambassadors observing, intreated him also to cast in his symbole with the rest: Tell your Prince (quoth hee) there are of the Grecians, that can hold their peace. Verily, it had been my wisdom altogether to have held my Peace in such an Audience, or having spoken once, to have proceeded no further, but as this Sermon, such as it is, came to the birth by your Authority, so your Command now is the Midwifery to bring it forth. The ice thus broken, I shall make a double vertue of this necessity. First, by supplying and making out the failings of mine own unfaith-*

The Epistle-Dedicatory.

full Memory; and this done, though therewere *μνημονικὴ ἀναμνηστική*,
in mee, yet I hope to finde an *ἀμνησία*, an act of oblivion from
you. Secondly, I shall bee your remembrancer by restoring the
losse of the eare to the eye: Words, wee say, are wind, and un-
lesse they bee taken upon the wing, even while they are fly-
ing, and brought to the Presse, they are gone and lost. You
know whose wish it was, Oh that my words were now writ-
ten, Oh that they were Printed in a Book! as if that were the
onely way to preserve the memory of things, and to imprint them
so deeply in the minde, as never to bee forgotten. And though
I may seeme hereby to serve in your cloyed appetites with a
Crambe his cocta, and obtrude upon you, that which is no
way worthy to bee laid up in those full fraught promptuaries of
better notions, it may bee yet of some use to meaner understand-
ings, and by this meanes too, that which was delivered in the
ears of one Congregation, shall be offered to the publick view of all,
who so will, may take and read: and if by any thing herein, I
may, for the promoting the great cause in hand, in the least
measure, put more life into our Devotions, more speed and quick-
nesse into our motions, I have my end. And now, Ever honour-
ed Patriots, that I have been Gods remembrancer to you, I
will bee bold to bee your remembrancer to God, that the Lord of
Peace himselfe would give you peace alwayes, and by all meanes,
that hee would let you see Hierusalem in prosperity, and peace
upon Israel, and in recompence of all your work of Faith, and la-
bour of Love, and Patience of Hope, hee would fill you with
length of honourable time here, and with a glorious eternity here-
after.

Yours in the Lord, the meanest and lowest
of all my Masters Servants,

CHRISTOPHER TESDALE.



HIERUSALEM:

OR A

VISION of PEACE.

PSAL. 122.6.

O Pray for the Peace of Jerusalem.



HE inspired Penman of this Psalm, and Song of Degrees, recounting with joy of heart the present flourishing estate of *Hierusalem*, the City of the great King, and the holy Sanctuary, the place where Gods honour dwelt; and under that the inestimable blessing the people of *Israel* enjoyed in the pure Ordinances and worship of God, and the due administration of Judgement and Justice in the Land: by way of apostrophe turns him to the godly of those times, and calls in the Auxiliary help of their pious devotions for the happy continuance of this welfare of the Church and people of God. *O pray for the peace of Hierusalem.*

Wherein we discover, first, the divine Oratory of the

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Hierusalem, or a Vision of Peace.

man of God, putting life into his Doctrine.

Secondly, his zealous affection exciting others to holy duties, *O pray.*

Thirdly, his able direction, pointing out:

1. The right means of obtaining all good blessings, *pray.*
2. A choyce subject of Prayer, *peace.*
3. A choyce subject of peace, *Hierusalem.*

A word or two of the former of these by way of Introduction, as not altogether beg'd at the doore of the Text; The first is a divine kind of Rhetorick, a powerfull delivery, becomming him that speaketh the Oracles of God, which no Academy can teach, no quaint straines of Arts, or parts, can reach, onely a supernaturall principle of Grace, true zeale at the heart, heavenly affections, sutable to the life and spirit of the Word, will naturally produce it without straining.

The people were able to say then, by their own happy experience, that our Saviour Christ taught, *ὡς ἐξουσίαν ἔχων*, as one having authority, and not as the Scribes and Pharisees, those dull Doctors of the Law, that were never able to keep *Moses* chaire warme, but cold Sermons made bold finners. This was it which made the Disciples hearts, whilst Christ opened *Moses* and the Prophets to them, to burn within them; this made *Apollo* eloquent in the Scriptures, and *Paul* mistaken for Heavens *Mercury*, quite putting down *Tertullus* the Oratour, and the Town-clerk in the *Acts*, so as it was one of *Austins* wishes, to have seen *Paulum in ore*, to have heard *Paul* in the Pulpit, the most Seraphicall Preacher of the Doctrine of Grace. *Multum intererit Davus ne loquatur an herus*: inso much as the same Sermon from sundry mens mouths, differs as much as the flight of an Arrow from the arme of a Giant, and the hand of a childe: Praise, saith *Solomon*, is uncomely in the mouth of a Foole, he cannot frame his speech to that Dialect: he hath no skill in the language of *Canaan*.

But

But oh how favoury doe words come from gracefull lips and a gracious heart, how doe they carry with them the very breathings of Gods owne mouth? how doe they warme the coldest hearts, and quicken the deadeſt ſpirits? A man may deliver matter, otherwiſe beyond exception, yet ſo without zeale and affection, as to occaſion the moſt inflamed attention, to chill into tepidity; and the conſcientious hearer, to bee haunted with woſull diſtractions, ſo as ſuch juſtly fall under that blunt cenſure of a Countreiman; This man may bee a profound Scholar, but hee wants a good beetle, to cleave out our knotty timber, our green wood muſt bee better blown or it will not burne; Here is our way then, firſt, to Preach to our ſelves, and work up our own affections, as *Paul* would have *Timothy*, *ἀναζωπυρίσθης*, ſtirre up the gift that is in thee, every one get fire firſt upon his own hearth, and ſo hee ſhall bee better able to kindle it on others; doe as Cocks, firſt rouze our ſelves, and then awaken others.

The next is the zealous affection of the man of God, exciting others to holy duties, *O pray, &c.* Tis truely ſaid, that every one is a coale, if hee bee a living coale, hee will inlive others, if a dead coale, hee will ſully others; It was our Saviours charge to *Peter*, thou being converted, &c. and every true Diſciple will own this duty as directed to himſelfe; and as one candle lights another, ſo Grace where it is, will indeavour to kindle Grace where it is not. and whereſoever there is life, there is a ſeminary alſo of generation, and the more excellent the life is, the more pregnant to propagate its kinde. The Holy Ghoſt came down wee know in fiery tongues, the tongue a member made for communication, fire the moſt active of al elements. And indeed if the devils agents bee boutifues and incendiaries, why ſhould not men truely zealous, chiefly miniſters bee, as *Gregory* compares, like glowing iron upon the Smiths An-

vill, casting their light and heat round about.

Secondly, this exhorting others, is no trick which many use, a cleanly put off of duties from themselves, to taske strangers, as *Pharoah*, and ease his own people, and as the Pharisees lay heavy burdens on mens shoulders: *Cæsars* word was *venite*, not *ie*, like that of *Gideon*, look on me and doe likewise.

It is but a dull kind of teaching, to say, and not to doe, *ἄφρονον ἔργον*, a silent worke is the best Rhetorick, and the recall is more perswasive then the verball Sermon.

Miracles, say some, were the bells that rolled in hearers to the Apostles Sermons, good conversation comes in now in the place of Miracles, these Harbingers must make way and get intertainment for our doctrine, else our bad lives will quite discredit our great learning, as many loathe the good light of a candle for the noysome tallows sake. That was Christs method just, hee did and taught, a Prophet mighty in deed and word: great speakers little doers, are some, mighty talkers meane walkers, exhortations are but dead things, the mans example must put life into his Doctrine, then *Boanerges* come kindly, when lightning follows thunder, when the word of life, and the life of the word goe together. Here the man of God that exhorts others to pray, is first at his devotion, *Peace bee within thy walls*.

But this by the way, as the first essayes of this dayes errand. I shall keep my selfe, God inabling mee, within the boundaries of this corollary and doctrinall conclusion, as main subject of my ensuing Discourse, and the full result of the Text.

Doctr.

The Peace of the Church of God, is a choyce blessing much to bee desired of all the true Members of it: and prayer is a speciall meanes to obtain it: O pray.

We will first examine the thing which is here singled out, as a choyce subject of Prayer, and see whether it bee a mat-

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rer indeed worthy so great a motive, O pray for the peace, &c.

The Proverbe saith, *All is not gold that glisters*; so all is nor Peace that appeares so, all pretences of Peace are not Peace; there is great crie and little wool, much seeming concord and agreement in the World, that deserves not the name of Peace; such Peace as is not worth the wetting ones finger, or the spending ones breath, much lesse ones blood to purchase and enjoy it; Honourable Worthies, God hath made you mount up upon Eagles wings, and you are flowne too high, to be brought downe by any tempting lure; though the bait bee pleasant, take heed of the hooke, we have been well beat to it; in our greedinesse let's not be cozened like children with Counters for current money. To find out the right, our way will bee to cast by the counterfeits of Peace. And,

First, there is a *Satanicall Peace*, for the Devils are provident to maintaine outward Peace, even where there is no order but all confusion, lest their kingdom should come to an end; so one Beare will kennel with another, and the very Cannibals use not to eat them of their owne Country. And O that this Consideration should not shame the most unnaturall opposites of this Land, that without all regard of Nature, Nation, or Religion, imbrew their hands in each others blood, that Protestants and Professors, bred up in the principles of the same *Religion*, & walking all their life long in the House of God as friends, should be teezed on to more deadly fewd, then between a Jew and Samaritan then, or a Turke and a Christian at this day: we were sometimes branded for a Kingdome of Devils, and now we are lesse provident then those infernall Spirits, the foundations will be thrown down, and what hath the righteous done?

Secondly, there is a *Heathenish Peace*, when men for their credit sake will not seem contentious.

Thirdly, there is a *Brutish Peace*, when people consent together in beastly behaviour, because they know no better life.

Fourthly, there is *Judas Peace*, who held agreement with the Apostles, because he bare the bag, and got by Christs service.

Fifthly, there is *Tyrannicall Peace*, when men are awed and kept under patience perforce, as the poore *Israelites* under the *Egyptian* Task-masters, and for very feare are constrained to agree.

Sixthly, there is *Herods Peace*, for he and *Pilate* which were secret foes, yet agreed together against Christ.

Seventhly, and lastly, there is the *Peace of Sampsons Foxes* which were tyed together by the tailes, but all their heads were loose, and every one looked a severall way; you may soon discover here the Peace of our adversaries, the agreement of Atheists and Papists, Priests and Prelates, Irish Rebels, and English Traytors, to ruine Church and Common-wealth, wee may read the Pedegree of Popish Peace and Unity, *Romes* surest note of the Church, but though *Babylons* may, yet *Jerusalems* Peace is not found here: and I may say of them, as *Samuel* of *Jesses* seven Sons, *the Lord hath chosen none of these*. Heathens could say, there was no true friendship but among the good; and Christians believe as an article of their Faith, no communion but of Saints; there is no Peace, saith God, to the wicked: as *Jehu* said to *Foram*, demanding whether it were Peace, *What Peace so long as the whoredomes of thy Mother Jezabel*, &c.

The People say something to the matter, in their description of peace *Psa 144*. that our sons may grow up as plants, &c but the chiefe ingredient is wanting here; and therefore upon the acclamation of the common sort, crying up this outward prosperity as the most desirable happinesse in the world, Happy is the people that is in such a case, as the

Greeke

Greek turneth it; they count the people happy that hath these things: the Prophet subjoyneth by way of refutation another sentence, opposed to all this outward felicity. Happy rather is the people whose God is Jehovah.

God then must be one in this holy League, he must bee principall, he must thinke thoughts of mercy towards his people, he must speake peace unto them, he must be reconciled to us through Christ our eternall Peacemaker.

And then secondly, we must be at Peace with God, *Follow Peace and holinesse*, saith the Apostle, without holinesse there is no peace: Sin separates us, Faith reunites us: *O knit my heart unto thee*, was *Dauids* Prayer; so Christ must ingratiate us into the favour of his heavenly Father, God must enter Covenant with man, and man must be in good termes with his God by faith, repentance, obedience, or there is no Peace.

Thirdly, there must be a sweet agreement betweene Prince and People, a gracious accord too of the people among themselves, knit together in the inviolable bonds of loyalty and love, neither entailed with civill broiles at home, nor infected with hostile inrodes from without, all professing and maintaining that one eternall Truth, which is both Mother and Nurse of Peace: Such a Peace as was enjoyed in the dayes of *Solomon*, when *Judah* and *Israel* dwelt safely every one under his Vine, and under his Fig-tree, from *Dan* even to *Beersheba*. And in the daies of *Constantine*, when there was silence in Heaven for the space of halfe an houre, and the sweet odours of the Prayers of the Saints ascended up as a cloud. But a shorter and more full definition of Peace we cannot have then *Paul* gives us, *1 Tim. 2. 2. That we may lead a quiet and peaceable life in all godlinesse and honesty*. Here it is, a quiet and peaceable life in all godlinesse and honesty, otherwise we may buy (as gold too deare, so) our Peace, evill conditions, as bad ingredients

dients are able to imbitter this sweet blessing and turne it into a curse, *Balaam* may ingrosse the promotions of *Moab*, as the temporizing Clergy of late the dignities of our Church, but upon saucy termes, they must come then and curse *Israel*, and they must build Altars the better to effect it, as it were with Bell, Booke, and Candle, *Micaiah* may have the Court favours, but he must frame his mouth then to the flattering veine, and comply with the false Prophets in carrying on the King with lying visions to his destruction; *Elijah* himself need not despaire of being Chaplain in ordinary to Queen *Iezabel*, could he but bate of his fiery zeale, and take the Priests of *Baal* for his Camerades. *Herod* that fox will reverence *Iohn* Baptist, and heare him gladly, if he will not meddle with his *Herodias*. Those Boanerges which the times favour; not might bee better accepted, would they thunder lesse, and not lift up their voice like a Trumpet, that carnall men cannot sleep on for them securely in their sinnes. These cocks are a great disturbance to drowfie Sybarites, they cannot away with the unseasonable clamours of such wakefull birds. But we that are the Lords remembrancers must not keep silence though we be silenc't for it, we must hold our faith, and hold the truth, hold our profession, and hold a good conscience, but not hold our peace: O'tis the basest tenure in all the World for any Minister to hold by, to hold his living, or hold his favour, hold his Peace by holding his peace. And so for publike peace, *Nabash* the Ammonite will make a Covenant with the men of *Iabesh Gilead*, upon condition he may thrust out al their right eyes, the *Popes* condition just, upon which he admits blinded Profelytes into the communion of his Church.

Hezekiah may make his Peace with great *Senacherib*, if hee will take slavery with his bravery, the *Assyrian* yoake with his chaine of gold, and become a Tributary King,
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some moderate men thinke that a good motion for controversies in Religion, which the false Mother made for the living childe, Neither mine nor thine, but let it bee divided. Upon such termes I doubt not, the Church of *England*, and the Church of *Rome*, Protestancy, and Popery might soon bee reconciled, would wee renounce our most Orthodox heresies, and come home to the un-erring Councell of *Trent*. Christs Kingdome would bee more quiet, would he admit rivalls, and compeeres with him in his Throne, and suffer *Romes* Saints to sit cheek by choul at his right hand, and at his left, as the Theeves upon the Crosse, to rob him of his honor; or would his faithful modest spouse but dresse her selfe after the garb of the Skarlet whore, in that garish attire; shee might finde more favour in her sight. *Holofornes* would hurt none that would serve the King of *Babylon*: no more will the Jesuites infest those kingdomes that will worship their great *Italian* Idoll, and bee stigmatized with the marke of the Beast; and if this bee it, wee were best take a neerer cut unto the Devill for a boon, and as the miserable Indians fall down and worship the foule fiend, that hee may not hurt us, appease and please him, that hee may bee quiet; rather when his conditions are ever most base, and hee drawes after him such a Dragons tayle of damn'd Idolatry, *Si cecideris*. Though hee should offer us all the kingdomes of the world, the devil and all, our answer is made already: Avoid Satan, get thee behinde mee, thou foule fiend hold thy peace, thy kingdomes, thy monie, thy peace perish with thee. And how much better were it, to have a biting Gospell, then a toothlesse Masse, as *Bradford* said; to sit under the saddest shade of the true Vine, even weeping, then to frolick it under the greenest Trees, and most pleasant Oakes of Idolatry, the people fate downe to eate and to drinke, and rose up to play; to enjoy Christ, though with the crosse and persecution, then

to live under Antichrist in all manner of temporall prosperity. Better the Kingdome were troubled with the Popes leaden Bulls, then his golden Calves; and fell under the curse of a man of sinne, then the wrath of a jealous God; you like not I presume, those hot gleames of Sunne-shine, which carry fierce stormes and tempests at their heeles, like your lucid intervalls, lightnings as they call them, in sicke folkes, seconded with pangs of death, a short truce that brings after it long troubles: in a word, better have a holy and a just warre, than an irreligious, dis-honourable and unsafe Peace; better want the peace of the Gospel, then not have with it the Gospel of Peace.

It was *Austins* wish to see, *Romam in flore, Paulum in ore, Christum in corpore*, I English it thus, the Church in its flower, the Word in its power, each man in his Bower; such happy times were to bee wished indeed, when righteousness and peace kisse each other, then it is right indeed; when God raiseth up Kings to bee nursing Fathers; &c. when hee sends in mercy Princes after his own heart, and sets up *Davids, Solomons, Hezekiahs*, to preserve the people committed to their charge, in Wealth, Peace, and Godliness.

And now that you have seen what Peace is, you will quickly perceive that it is not incident to all Commonwealths, it is a choyce blessing, and fit for none but the choycest Subject, *Jerusalem*: To speak properly, Peace is no where to bee found, but in the true Church: *Hierusalem* is a City that is at unity in it selfe: Verity is the bond of Unity; neither can they bee truly one, that are not one in Truth. The unity of other Kingdomes and Commonwealths; all societies in the world beside, is but the agreement of *Simcon and Levi*, Brethren in iniquity, the friendship of *Herod and Pilate* to crucifie Christ, but a confederacy,

deracy, or conspiracy rather, against the Lord and his Anointed; wee must pray against this Peace, as dangerous and destructive to *Hierusalem*, with *David*, break the arme of the wicked, Lord turne the Counsell of *Achitophel* into foolishnesse. Say of it as *Jacob* of his sons bloody riot, O my soule, come not thou into their secret, and unto their Assemblies, mine honour bee thou not united.

Now *Hierusalem* the true Church, and the Members thereof, though they cannot loose inward Peace, Christs Legacy to them, My Peace I give unto you; yet they may forfeit outward peace: O that thou hadst hearkened to my Commandements, then had thy peace beene as a River, *Isa.* 48. 18 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold, *Deut.* 32. 30. Sin is a perpetuall make-bate between God and men, and men among themselves. Our Nationall sins, pride, gluttony, drunkennesse, swearing, whoring, Sabbath-breaking, our neglect and slighting of the meanes of grace, our non-proficiency, after so long standing in the Schoole of Christ, our though more science, yet lesse conscience then of darker times, our scornfull contempt of the power of godlinesse, and trampling under our profane feete, the despised profession of sincerity, our superstitions, idolatry, form, perfunctorinesse, neutrality, lukewarmnesse, will-worship, and that universall loathing of the heavenly Manna of the Word, in the people of the Land, their hankering and longing after the trash and trumpery of spirituall *Babylon*, as the Garlick and Onions of *Egypt*: These and many other Epidemicall sinnes loudly crying to Heaven for vengeance, provoked God to let loose Satan, to stirre us up enemies abroad, and to sow too, *Cadmus*-like, his Serpents teeth at home, which have sprung up into a banesfull crop of armed men: but besides the cursed agen-

cie of these known incendiaries, to put a period to our Peace, many pernicious instruments, close Factors for *Rome* and Hell, were deeply ingaged to imbroile these happily united Kingdomes in the uncouth miseries of Civill warres: to this end they inforce sundry Popish innovations, and lay upon the people heavy burdens of illegall taxes and impositions; too well verft in that maxime of Machiavellian policy, *Divide & impéra*: and the story of *Scilurus* the *Scythian*, who upon his death-bed taught his fourescore sonnes, the force of unity, by a faggot of rods, very strong, when tyed in bundles, but when taken asunder easily broken; these engines, they might bee confident, would work their ends, grating upon mens Religion, and libertie, they well knew they should touch them in their Free-holds, touch them to the quick, this, if any thing would startle their patience, to stand out *pro aris & focis*. In this hurliburly, dissentions, and distractions of all sorts, they had reason to beleeve, an easie inlet would bee made to Forain Powers to inthrall this brave Kingdome under the tyranny of the *Spanish* pride, and to inflave the free borne Burgesses of the *New Jerusaleme* with the intolerable yoke of the most Unchristian and Antichristian Sea of *Rome*.

Many interiour agents, and subordinate instruments which were employed, (as the Monkey in the Fable made use of the Cats foot) though they had intermediate scopes of their owne, and those bad enough, yet I verily beleeve, they knew not the main ends of their own motions, The grand Projectors knew, the old Greyes knew the cubs, the young Foxes did not; green heads, shallow braines, they were not able to fathome the depths of Satan, they knew not whither they were going, the devill that drave them knew: God knew who was taking away his Kingdome from us, and Christ knew who was departing out of our Coasts. And oh that ever this kingdome, such an illight-
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ned *Goshen* as this, should hatch or harbour such blacke monsters, that would gnaw out the bowels of their own Mother; that so many *Judas*es should bee found amongst Christs Disciples, so many false *Sinons* amongst them that professe his name; but so long as there shall bee a Devill in hell, and a Pope, shall I say, at *Rome*? nay so much roome for a Pope here, wee shall never want *Achitophels*, and *Ravilliacks*, either heads to plot, or hands to act most bloody designs against Church and Commonwealth.

And indeed *quantillum ab fuit*? the proud waters had well-nigh gone over our soules, and poore *England* been made the sad Prologue of that bloody *Irish* Tragedy; and now the oddes is not great, God hath brought us upon the stage, our parts are acting now, and wee are made the second *Scene* of it. Our mournfull story is not told yet, the waters are not abated yet; the wicked are like the raging Sea, they swell and roare horribly; yet though they should rise higher, and even cover all, our comfort is, Christ is aboard the Ship, hee can put bounds to the proud waves, even of the *Irish* seas, when hee pleaseth; hee can command a calme, and though hee should bee asleep, our prayers can awake him, if wee cry unto him, *Save Master wee perish*.

But haply those *Jonahs*, for whose sake this great tempest is come upon us, are snorting yet under hatches; let's try whether our loudest cries can awake them first, What meanest thou, O thou sleeper? arise, call upon thy God; art thou only a stranger, said they then? there is not so very a stranger in this our *Israel*, whose eares have not been filled with those more then barbarous cruelties exercised by those cut-throat Rebels in *Ireland* upon our brethren by Nature, Nation, and Religion; God hath even thrown down the wall, and plucked up the hedge of that Vineyard, and let

in the wild Bores of the Wood to root it up; and the savage Beasts to devour it; their houses have been rifled and fired, their wives deflowred, their daughters ravished, women great with child ripped up, old and young murdered and butchered without number, and without mercy; Nay, the same hands have acted over the same bloody parts with us, what plundering, what leading captive, what imprisoning, what starving, what hanging, what murdering and massacring have wee had? As if our owne breed, brats of the same litter had vied with those Monsters of *Ireland* for blood and cruelty. Peerlesse Lords, incomparable Knights, & Patriots, much of our brave Gentry, & truehearted Yeomanry have sacrificed their dearest Lives in this unhappy quarrell, lives too precious to be so vilely cast away, though with infinite oddes, upon the scumme of the Land, men baser then the earth; and yet for all this the wrath of the Lord is not turned away, the Sword is not yet sheathed, the unnaturall issue of blood in the body of the Kingdome is not stopped nor stanchd yet; Is it not high time then for *Aaron* to take his Censer in his hand, and runne between the living and the dead? *O pray for the Peace, &c.*

The men of *Israel* have turned their backs, and falne too before the men of *Asi*: Is it not time then for godly *Joshua* and the Elders of *Israel* to rent their cloathes, and with blubbering teares, cry unto the Lord, *O pray for peace?*

Israel and *Amalek* joine battaile daily: should not then *Moses* hands be lifted up in prayer; and *Aaron* and *Hur* help sustaine them, till the Lord hath avenged us of our enemies? *O pray for peace.*

When Christs Sheepe are but a little flock, their enemies many, you may call them Legion, and as bloody and ravenous as evening Wolves; should not the Vine branches
out

out of a sense of their naturall weaknesse twine and pleat, as it were hand in hand, and arme in arme? Should the Lambs appointed for the slaughter, amidst such a world of Butchers, straggle one from another, breake into factions and schismes, and so gratifie the common enemy?

Hoc Ithacus velit, et magno mercentur Atrida.

Should they not rather enfold, associate, keep close together, and sweetly accord among themselves? *O pray for the Peace.*

When so many Kings have given their power to the Beast to wage warre against the Lamb, and the Israel of God, should not *Hierusalem* be a City that is at unity in it selfe? *O pray for the Peace of Hierusalem.*

Now that the great Cause of the whole Kingdome is handling and debating in the High Court of Parliament, should the people of the Land suffer their own suit for want of encouragement to starve upon their hands? Now that the great Argosie, the ship royal of Church & commonwealth is in danger to dash upon the rocks, or be swallowed up of Quick sands, by an *Euroclydon*, the Malignity of crosse and contrary winds, unlesse those worthy Pilots who sit at Stern by some propitious gale from Heaven, be able to guide and conduct her to the faire Havens of Peace: should wee not all lend an helping hand, should wee not all have an Oare in this Boat, when we have all adventures in it? Should we not cry and shout after it, *Peace, Peace? Peace bee within thy walls: for my brethren and companions sake, I will now say, Peace bee within thee.* O pray for the Peace, &c. Surely we Christians ought to prize as a meane of our greatest good, the peaceable frequenting publike assemblies, and our future serving of God; Merchants are more glad of a calme then common Mariners, and make too a higher use of it: So should we Christians of halcyon dayes of Peace, then Heathens, forasmuch as wee may and ought to improve

prove them to richer ends of Gods glory and our owne salvation. But is't no more now, but aske and have, pray and speed; must we stand still and see the salvation of God? Faith and dependance upon God doth not evacuate our own indeavours, prayer doth not justifie the neglect, but presupposeth the use of all other meanes which God shall put into our hands; we may put forth the arme of flesh, but must not rely upon it: Indeed prayer alone will doe the deed, in them that have no strength, God no doubt will help his people in such a case even by a miracle; yet we must not tempt God, and expect that Manna in *Canaan*, which he intends but for the Wildernesse. For *David* to stand fiddling with an Harpe in his hand hoping to charme the evill Spirit, when *Saul* stands desparately armed with a Javelin in his, who can commend his wisdome, or promise him any security? 'Tis time now to lay hold on *Goliaths* Sword, and well advised hee was, there is none to that; Counsell and strength are for the warre: *Rabshakeh* was right in this, *Fas est & ab hoste doceri*, Counsell that is your work, honoured Senators, and it should be sound and secret; the everlasting Counsellor make it such, that you may decree a thing, and the Lord may bring it to passe, and let him never prosper, if there be yet any false Brother, any close Spy in your bosome to reveale *arcana Imperii* to your enemies: there must bee βουλαί as well as εὐχαι, and ἔργα as well as either, ἔργα νέον, βουλαὶ ἀνδρῶν, εὐχαιτε μέγαν. *Moses* in the Mount praying, *Aaron* and *Hur* staying up his hands, and *Joshua* beneath with an Army fighting with *Amalek*. And here my heart is toward the Governours among the people; those noble Commanders, and Valiants of *Israel*, whether of our owne Nation, or our brethren of *Scotland*, whose affection was so enflamed towards us, that the sharpest winter season could not abate it, whose love was so great, that many waters could not quench it, nor the floods drown

drowne it, all that jeopard their lives unto the death in the high places of the field, and among these as high in merit, those lightning Legions of the City bands, who so willingly offer themselves to the help of the Lord, the help of the Lord against the mighty: The good Lord remember them for this, and reward all their kindnesse an hundred-fold into their bosome; and let this be written for the Generations that are to come, that the people that are unborn may praise the Lord. And verily, they that come not in now, fall deservedly under *Meroz* curse: how much more they that help the mighty against the Lord, who *Nero*-like rip up the bowels of their owne Mother? the men of *Smyrna* had but a poore and beggerly kind of charity, yet they prayed for their neighbours of *Chios*; but these are so farre from praying for them, that they prey upon them, and more inhumane then the very Cannibals, devoure those of their own Countrey; but let them take heed, lest as *Philip* branded a Souldier that would have begged the Land of his honest host, with *ingratus hospes*, ungrateful wretch up on his forehead, so *God* brand them for their base thoughts of making our worthy Patriots a trampled footstool to their ambition, & raising their broken fortune upon the ruines of the three Kingdoms, and cause their names to rot, or else remaine as *Pilates* in the Creed, a curse to all posterity. And indeed this, if ever any, is the holy warre, the Lord himself seems to have set up his Standard, and sounded an Alarm from heaven, Who is on my side, who? and wee all owe this fealtie to our great Landlord Possessor, &c. wee hold of him *in Capite*, in Chieftage, and so should perform our homage in Knight-service, and follow the Lamb in all his warres; and we hold of him in Soccage too, and so must doe him plow-service, break up our fallow ground, and sow in righteousness. And oh that the Lord would raise the sunke hearts of our Brittish Yeomanry, renowned hereto-

fore for their brave courage and high atchievements; that he would not suffer a freeborn lion-like people, to degenerate into a Kingdome of Asses; that he would once take off the base cowardize from their low Spirits, and seeing hee hath given them wisdom to get riches, he would give them courage also to defend it. Goe to the Ant thou sluggard, and consider her wayes, and see, they have taken forth the lesson of her providence in gathering wealth, they should goe now to the Bee *οὐ σιὸν τὴν μέλισσαν*, so it follows in the *Septuagint*, a stout creature to defend her own,

Illis ira modum supra est, laesaque venenum

Morsibus inspirant, animamq; in vulnere ponunt.

Seeing plundering Drones are every where breaking into their Freeholds, if they will needs have their honey, they should make them tast their sting too; and seeing, as *Solon* told *Cræsus*, the hardest iron is like to carry all the Gold; they should remember their Swords in times of Peace were beaten into Plowshares, and now resolve their plowshares into their old principles, and turn them into Swords againe; and I hope they will be so wise as make them win it, before they weare it. But now our armes cannot move without their nerves, money is the sinew of warre; there must be not onely praying and fighting, but paying too; and here my heart is toward the free-hearted, and open handed *Araunahs*, who have given like Kings, not onely of their superfluities, but even with the widow in the Gospel *ἀπαντα τὸν βίον*, their whole living; yet I hope not so exhausted, but that they will find more yet to support a poore Church and State at a dead list; and the Lord increase their store, and multiply even by a miracle, that little meale in the barrell, and oile in the cruse, till hee send raine upon the Earth; and I would have it remembred, that the Turks in sacking *Constantinople*, the Imperiall City of the East, quickly possess't themselves

of

of vast treasures of gold and silver, when, to the eternall dishonour of the Christian world, money enough could not be raised for Garrison souldiers to defend it: They shall have for their security, not onely the Publick faith of both the Kingdomes, but of the faithfull witnesse in Heaven too: And lock whatsoever they lay out, it shall bee paid them againe, infinitely, beyond the proportion of any usury, an hundred fold in this life, and Crowns and Kingdoms in the world to come.

But the burden lies upon some few, the more is God pleased to honour them, hee will not begge, it seemes, at every mans doore, their money may perish with them, yet if their bags come not in as Voluntiers, they should bee prest to it, their gold perhaps will prove more cordiall then themselves: and there is all the reason in the world, the buckets of those boutifues should walk most to quench the fire themselves have kindled. When Christ wanted a royall Steed for his triumphant progresse to *Hierusalem*, hee sent his Disciples to the next Village, with this Commission, You shall finde an Asse tyed, loose him and bring him unto mee, and if any man question you for it, say, The Lord hath need of him, and hee will let him goe.

Honourable Patriots, Christ is now gone forth with his Triumphant Army, conquering and to conquer, and if you want Armes, or Money, or Horse, for their accommodation, all the beasts of the field, though they bee not *fera natura*, yet are *fera Dei*, even the Cattle upon a thousand hills. Hee is Lord Paramount, the great Possessor of heaven and earth, as *Abraham* stiled him. Art thou then Gods Tenant? dost thou owe him Knight-service, and Plow-service, and doth hee want thy Horse, and shall hee not have it?

Zacharias, doth Christ want thy house or thy dinner, and shall hee not have it? *Mary*, doth Christ want thy teares

or thy haire, and shall hee not have them? *Ioseph*, doth Christ want thy Tomb, and shall hee not have it? The Owners, I hope, will not try Titles with God, but remember themselves to be Stewards, and not Proprietaries, and let them go; and if not, take them though, your warrant is good, The Lord hath need of them. And mee thinks men should bee willing to part with any thing for a quiet life; *Dulce nomen pacis*. And if the very name bee sweet and amiable, how much more the thing it selfe?

Peace, sure, is a most desirable blessing, if these Cities, and the neighbour Counties which yet injoy it in part, know it not, ask *Germany*, ask *Ireland*, or nearer home, ask the poore plundered Countries that want it:

Nulla salus bello; Pacem te poscimus omnes.

If wee bee put to pay for peace, as wee are bid to pray for *Peace*, and so have it, wee have it so at an easie rate, if wee should buy it over and over, wee should not over-buy it; if some blood bee spent for it, pity indeed there should be any, yet wee shall bee gainers by it, when they that shed it die Martyrs, and it shall bee too the seed of a glorious Church. So then it must bee *Manus ad clavum, oculus ad Caelum*, the hand to the Helme, and the eye to Heaven, there must bee an head to counsell, a heart to pray, a hand to fight, and a purse to pay, wee must pray and use the means, use the means and pray, *O pray*.

But who now shall goe up for us; who bee they that must pray? Indeed it were but reason, that they whose finnes are gone up to Heaven, should send after them, their prayers and teares, and try whether they bee able to drown the clamour of their finnes, by the louder cry of their prayers, but the misery is, they that cry most in their finnes, are least able to speak in Prayers, they are loud vowels or consonants, one way, but still and dumb mutes the other: they whose hands have been most busie to set the Kingdom
on

on fire, are not able to afford one drop of water from their hard and stony hearts, to quench it. As *Joshua* said, yee cannot serve the Lord, so all cannot pray. Every one is not a fit Ambassador to the King of Heaven.

The blinde man saw something that said, God heareth not sinners: to the wicked, God saith, What hast thou to doe to take my name into thy mouth? And to such sinners as hate to bee reformed, I may say as Christ to the unclean spirit, *quiesce*, Hold thy peace, keep thy breath to coole thy torment; yet sinners repenting come: Come now and let us reason together, saith the Lord. Thou canst not pray, yet thou eatest to get thee a stomach, so, pray that thou mayest pray; the word and prayer are for beginnings and entrance in grace, and though thou canst not pray, yet run to Christ, Hee can teach thee: Lord teach us to pray.

But now the house of *David*, and the Inhabitants of *Hierusalem*, the true Converts in *Israel*, the deare Saints and servants of God, whose faithfull fervent prayer availeth much; these are they must run of this errand, these must pray for the Peace of *Hierusalem*. So *Moses* and *Aaron* must pray, *Pharaoh* could not; *Exod.* 8. 8. The man of God must pray, *Feroboam* could not, *1 King.* 13. 6. *Peter* and *John* must pray, *Simon Magus* could not, *Act.* 8. 24. The righteous must pray, the workers of iniquity cannot, *Psal.* 14. 4. they call not upon God. You then that are the deare favourites of Heaven, eloquent Oratours at the Throne of grace, royall Priests of the most high God, to come with humble boldnesse into his presence, to plead continually, and perswade with him, and put incense before him, who as Princes prevaile with God, with gratefull violence holding the everlasting armes, and overcoming him who is Omnipotent, whose powerfull Prayers can work Miracles, open and shut heaven, obtaine any blessing, remove any judgement, whose zeale is able to call down fire from hea-

ven, to consume Captaines and their Companies, and muster up whole legions of destroying Angels, against the face of your enemies, and whose faith can fill the Mountaines and Vallies with Horses of fire, and Chariots of fire, for defence and safety of you *Israels*: you that are the Lords remembrancers, give him no rest till hee make *Hierusalem* a praise in the Earth, speak you in the eares of God, intreat now the face of the Lord for us, lift up a prayer for the remnant that is left.

Inforce your faithfull fervent Prayers with strong cries and teares at the Mercy seat, and say, Spare thy people, O Lord; and give not thy heritage to reproach, that the Hea-then should rule over them. Wee are very right then, wee are seeking God in his own way, the price of Peace is in our hands, and the purchase is before us. Fasting is a good handmaid to devotion, to pluck off our shooes before wee enter into Gods presence, an usefull servant to keep the Asses at the foot of the Mount, whilst *Abraham* goes up to sacrifice, to cudgell away our lusts, which otherwise as little puppies will nothing but leap about us; wholesome discipline to beat down our body, and bring it in subjection, to humble and withdraw the soule from brutish and unreasonable motions; and an excellent exercise to kindle in us a spirituall appetite, and get us a good stomach to our prayers; and when faith and fervency have given wings to our devotion, this will imp those wings, and make them fly home with more speed to the Throne of Grace.

And here worthy Fathers of your Country, and the rest all beloved, I beare you witnesse, you have been with *Paul*, ἐν ἑσέλει; πάλαι; you have continued now many dayes with Christ in his temptation, your prayers and teares have even now been your meat and drink, and you have falne, I hope, heartily to it; but I must invite you yet, as to an aftermeale, and desire you in Gods name to fall to it againe,
God

God will have not only the morning incense, but the evening sacrifice, that as the sinners repentance sets him at liberty for shewing mercy, so the righteous mans prayer may tie up his hand from doing Justice. Our Saviour often calls for audience from his most attentive hearers, *Matth. 13.* And *David* in the greatest ardency of devoutest praises, calls up and summons in the powers of his soule, to doe over the same duty ~~and~~ again, and to do it yet better: Praise the Lord, O ~~my~~ soule, *Psal. 103. 1, 2.*

And surely God is about some great work, hee intends some great blessing to the Land, wee trust hee will blesse our eyes with the happy sight of the King in his beauty, the Lord Jesus upon his glorious Throne, with all his holy Ordinances about him in their purity and power, that in his time the righteous may flourish, and abundance of Peace so long as the Moon endureth. The humbling our soules before our God, abhorring our selves, repenting in dust and ashes, the saving a poore undone Church and State from utter ruine and destruction; the dethroning Satan and Antichrist, and setting up the Kingdome of Christ, over the hearts and lives of the people of the land; the laying the sure foundation of a blessed peace, these are the great works of the day: no wonder then that every faint desire, and impotent indeavour, bee not competent to carry on such great motions as these: No, God will have us cry and cry mightily, before hee will answer.

A cold suitor begges his own denyall; God will have us *Jacobs*, before wee shall bee *Israels: cito data vilescunt*, that which is soon gotten, is as soon forgotten; God will inhanche the price of his good blessings by the deare purchase of them, hee will have them not onely *Samuels*, beg'd of God, but *Naphtalies*, with great wrastring obtained of him; and even Christ himselfe, though the Son, yet learned obedience, hee was heard indeed, in that hee feared, but it cost him

him strong cries and teares for it, Except yee become as little children, yee cannot enter into the Kingdome of Heaven: As little children, how is that? little children, if they would have any thing from their tender-hearted Mothers, they have many deare intreaties, and pretty insinuations to win them to it; but if those will not doe, they put finger in the eye, and will bee sure to carry it by crying, then the bowels yern, and the Mother yeelds. So be in our suites to our heavenly Father. *Jacob* wept and made supplication, and had power over the Angel, and prevailed, *Hosea* 12.4. Though God keep silence sometimes at our prayers, hee will not hold his peace at our teares. *Psal.* 35.12.

And now to set on the point more closely upon the conscience, by way of application, my first addresse shall bee to you Honourable Worthies, in a Use of Admonition.

It is a general rule for Prayer, that the Petitions of it must bee practised as well as prayed. Wee blesse God for your piety in commanding, and your zeale in commending and encouraging these solemn daies of publick Humiliation; we would not have you slacker in devotion, but quicker in motion. You must pray for peace, and pursue too the things that belong to your peace. Wee obtain great Victories, but have no skill to use them, *Vincere scis Hannibal, uti victoriam nescis*, the time of action we while away in consultation, and improve not those pretious advantages which God puts into our hands; *Dum moliuntur, dum comuntur annus est*, whilest armies might bee subdued, and kingdomes reduced, wee stand recruting our unbroken Forces, like tedious musitians more in tuning then in playing.

Scuh tiring remora's, GOD help us, hang up-on our swiftest motions, wee are even undone by delaies, and quickly spend what prayer hath been long a getting: And oh that the Lord would raise us up some *Je-hoes* to march furiously, (and men are never right indeed
till

till in this sense they are beside themselves) to put more mettle into our Charet-wheels, that drive so heavily: Oh that the Lord would purge our Armies, and purge all our Bodies; our soundest bodies, God knows, need some purging; the zeale of the Lord of Hosts must doe this, mans courage will never doe it: Oh that he would casheere those that carry on counter-motions, to protract and spin out the VVarre, till they have broken all our brave spirits, quite begger'd the State, brought our worthy Patriots upon their knees, and forc't them in that meane posture to pray for, and pay for too, an irreligious, dishonourable, and unsound Peace.

And I know not how it comes to passe, though we prevaile, as *Jacob* in his wrastring, we goe away halting, and with *Sampson*, are creepled by the fall of our enemies, and we spend more time in setting a bone, then they in making a new body. To mend this I move for a new association that zealous prayer, sound counsell, constant resolution, speedy action, be firmly joyned together; let these as water and ice, mutually produce, and bee resolved too, one into another.

Secondly, God will have mercy and not sacrifice, and justice too, rather then sacrifice; and as he is content that the acts of his owne immediate worship should bee suspended, that mercy may be exercised, so also that justice may be executed. Get thee up, wherefore lyeest thou upon thy face, saith the Lord to *Joshua*? He is called away from his devotion to an act of Justice. *Phinehas* stood up and prayed, or executed judgment, the word will beare either sense, and 'tis like he performed both; prayer doubtlesse is a good preparative to Judgement, and judgment as good an inforcement to prayer. *Achan* must be stoned, before Israel could stand before their enemies. *Fonah* must overboard, before the tempest would over: 'Twas not the Son

of Jesse, but thole sons of Kish that hindered the Kingdoms settlement, some of that bloody house must be hanged up then before the judgment would cease, and they that trouble Israel, must be troubled now before there will bee peace.

In Magistrates, *Jacobs* voice, and *Esaus* rough hands are best welcome to God, and hee will not heare their Prayers, unlesse their hands in this sense bee full of blood. Wee thankfully acknowledge that many an excellent Ordinance hath passed the honourable Houses, but *cui bono*? when they were but *brutum fulmen*, and doe no execution, when they lie still as the log in the fable, till the frogs leap upon them: would you put life into them, and turne them into storks; they would soone make them leave their insultations; but alas! now what have the harmlesse laws done, that they should be hanged up daily, till they bee dead, when Delinquents are spared?

Non leges, verum figere disce reos.

I urge not for sentences of condemnation. I should bee sorry to have Letters to excite to that: the good Emperor was sorry hee knew Letters to write: I plead onely for Justice against those children of death, such as are dead in Law already, that a tribute of wolves heads may bee laid upon bloody *Ireland*, till that monstrous generation of new Cannibals be quite rooted out: and we have too cutthroats among our selves; and I hope the good blood of those honest Clothiers, that cries loud for vengeance in Gods cares, cries yet for Justice in yours. They have presumed to set you a Copy like *Draco's* Lawes in blood, if you now write after it, in red inke, and capitall Letters, they may thanke themselves; and seeing they have been so bold as to begin to their batters, make them pledge you now, and give them blood to drinke, for they are worthy. And to inlarge this use to all that heare me, know that a day of humi-

miliation must not determine with the day. God expects we should battaile, as well one way by our Fasts, as by our Feasts another; My teares have been my meat, sayes *David*, and my prayers returned into mine owne bosome; we must live upon our prayers, and thrive by our prayers, and goe forth in the strength of our prayers: our faces should shine, and our graces should shine after wee have been fasting, as *Moses* with God in the Mount: shew mee not the meat, but shew me the man; we should shew forth the effect of our humiliation in our reformation; by our abstinence we should pine our flesh, and starve our sinnes, and our repentant teares should bee a *Noahs* flood to drowne all our old world, that there may bee a new face of things, a new man, a new creature, al things new. And for the point in hand, you must not thinke your worke done when your prayers are ended, you must then act over your prayers, and live over your prayers: the Sermon ended say not it is done, that part is wanting yet, and rests in thee, thy life must be the reall Sermon. Follow Peace, saies the Apostle, we must pray for peace and follow peace, *διὰ* *ἀνταγωνισμοῦ*, follow it with earnestnesse, though it fly from you pursue it though, and pursue too the things that belong to your peace, and pursue too the enemies of your Peace, there is no sinne sure in that kind of persecution; when I see so many Military men about the City, me thinkes I might put to them the Angels question, What dost thou here *Eliab*? T'was a worthy speech of a brave Souldier, My Lord *Joab* and the Armies of Israel are encamped in the open fields, shall I then goe downe to my house? and would not he solace himselfe with his lawfull consort: what make they then in unlawfull beds? Is my Lord *Joab*, and the Armies of Israel encamped in open fields: what do these then shrouding themselves under the umbrage of every Vintners bush, swaggering in *Measeck*, and revelling in the

Hierusalem, or a Vision of Peace.

Tents of Kedar? What dost thou here *Uriah*?

Nos patriam fugimus, tu Tyre lentus in umbra.

And for the rest, you must not sit still neither, but up and be doing, your heads, your hearts, your hands, your purses, all must be stirring here, all working for Peace, not onely must the rich cast into Gods treasuries of their superfluities but their substance too, the poorest widow her mite, & every one not only his *mite*, but his *might* also we should all lay out ourselves in all our abilities, even stretch our selves to our utmost possibilities, ready to spend and bee spent upon the purchase of peace.

Secondly, for an use of exhortation, the duty that I presse is no lip labour, there is more in it then aske and have, pray and speed; the Kingdome of heaven suffers violence, and the violent take it by force; wee must even besiege Heaven with our united forces, and raise such batteries against Gods gates, that we may breake open those everlasting doores, and plunder all his treasures of eternity; and now mee thinkes, that wee feele it comming, wee should set all our shoulders to the work, and as the Apostle bids, *συναγίζετε*, strive together as fellow souldiers with a full concurrence of all our might; we must even compasse *Babylon*, as the Israelites did *Fericho*, yet seven times more in one day, and shout against it with a great shout, before the walls will come downe, and the Angell cry, *Babylon* is fallen, is fallen.

My last adresse shall be to you, worthy Fathers of your Countrey, and all that looke for redemption in *Israel*, in a word of Consolation. The most looke upon the armies of troubles that are mustered up against this poore Church and State, as *Elisha's* Servant upon the great Host of the *Assyrians* about *Dathan*, and cry out as he, Alasse Master, how shall we doe? but it may be answered with the Prophet there, Feare not, for they that bee with us, are more
then

then they that be with them, and would the Lord but open our eyes we might behold the mountain filed with horses of fire & Charets of fire round about us, when at Christs word we have walked oft upon the proud waves of a roring sea, seene their rage and tumult broken into foame, and ebbing into emptinesse, yet when a stronger gust then ordinary blows upon us, we are ready to cry out with *Peter* in his feare, Lord save us we perish; and we well deserve to be chid for it, why are yee fearfull, O yee of little faith? Every cockboat can saile in a river, every Scule can live in a calme. God hath embarked you, VVorthy Pilots, in the good Ship called the Victory; this is the victory that overcommeth, even your faith; and you have by you the Anchor of hope, the Sheat-Anchor that will hold, when all other tackling failes, and therefore though the blackest tempest riseth, & one deep calleth, &c. you may ride on though the great billow rowles towards you, even in the deep waterfloods your spirits need not faint, nor your heart faile; but you may lift up the crest, and bear up your heads; and be of good cheare, You carry not *Cesar*, but Christ: Nay, as in the old Embleme of Saint *Christopher*, you beare not Christ, but Christ beares you: They can never sink that have the Word for their Compasse, and Christ for the Helme. 'Twas the pious presumption of holy *Ambrose*, wherewith hee comforted *Monica Austins* Mother then a Manichee, whom she had daily with much importunity recommended to the Throne of Grace, *Impossibile est ut filius istarum lachrymarum pereat*, It is impossible that a Sonne of so many prayers and teares should die an hereticke. And may wee not much more with an humble confidence build upon the mercy of God, for the preservation and deliverance of this poor afflicted Church and State, which have been the subjects of so much godly sorrow in so many dayes of publike and private humiliation? It is beyond all beliefe, that a

Mother Church, a Mother State, of so many prayers and teares, should ever sit as a widow, mourning like *Rachel*; that such a *Bochim*, a place of weepers, should be turn'd into *Aceldama*, a field of blood. Right Honourable and ever Honoured Patriots, God will give you beauty for ashes, the garments of joy for the spirit of heaviness; and as you have beene *Ben-onies*, the Sons of our sorrow, so God will make you his *Benjamins*, the Sonnes of his right hand, and the Kingdomes joy. That man sure is in a good way of thriving, that hath a stock going in every part of the Kingdome at once: So our Parliament, our Armies, our Navy, when they have a stock of Prayers going for them in every part of the Protestant World, when they have so many able Factors and Agents negotiating for them at the throne of grace; one *Paul* saved the lives of all in the Ship. One innocent delivers the Island. And shall not many *Pauls*, and many innocents much more doe it now? One *Eliab*, and one *Elisha* were the Charets of Israel, and the horsemen thereof; and shall not many such bee Armies Royall, and Navies Royall now? If one righteous man were found in *Hierusalem*, the Lord would pardon it, *Jer. 5*. If ten righteous had been found in *Sodome* it selfe, God would not destroy it for tens sake. Hath God forgotten to be gracious, wil he shut up his loving kindnes in displeasure when so many righteous are in this Kingdom, & in this City, wil he make it like *Sodome*, and make it like *Gomorrhah*?

I will not execute the fiercenesse of my anger, I will not returne to destroy Ephraim: For I am God and not Man, the holy One in the midst of thee; and I will not enter into the City.

F J N J S.

Errata.

Page 4. l. 27. r as the maine p. 5. l. 1. r. motion p. 7. l. 21. for infected, r. infected. p. 15. l. 31. for future, r. secure, p. 26. l. 12. for be r. lie.



*A Catalogue of the names of those Divines who have Preached
before the Parliament, beginning Jan. 18. to September 25. 1644.*

At a Thanksgiving before the Parliament and City of London.

Jan. 18. ——— Mr. *Marshall*, 1 Chron. 12. 38, 39, 40.

Jan. 31. ——— { Mr. *Cawdrey*, Prov. 29. 8.

Jan. 31. ——— { Mr. *Rutherford*, Dan. 6. 26.

Febr. 28. ——— { Mr. *Baylie*, Zach. 3. 1, 2.

Febr. 28. ——— { Mr. *Yeung*, Psal. 31. 24.

Mar. 27. ——— { Mr. *Gillespie*, Ezek. 43. 11.

Mar. 27. ——— { Mr. *Bond*, Isa. 45. 15.

A Thanksgiving for the Victory over Sir. *R. Hoptons* Army.

Apr. 9. ——— { Mr. *Ob. Sedgwick*, Psal. 3. 8.

Apr. 9. ——— { Mr. *Cafe*, Dan. 11. 32.

At the Thanksgiving for the Victory at *Selby* in Yorkshire.

Apr. 23. ——— { Mr. *Perne*, Exod. 34. 6.

Apr. 23. ——— { Mr. *Carryl*, Rev. 11. 16, 17.

Apr. 24. ——— { Dr. *Staunton*, Deut. 32. 31.

Apr. 24. ——— { Mr. *Green*, Neh. 1. 3, 4.

May 29. ——— { Dr. *Smith*, Psal. 107. 6.

May 29. ——— { Mr. *Henry Hall*, Mat 11. 12.

June 26. ——— { Mr. *Hardwicke*, Psal. 126. 5, 6.

June 26. ——— { Mr. *Hickes*, Isa. 28. 5, 6.

At the Thanksgiving for the Victory over Prince *Rupert*,
and the surrender of *Yorke*.

July 18. ——— { Mr. *Vines*, Isa. 63. 8.

July 18. ——— { Mr. *Henderson*, Mat. 14. 21.

July 31. ——— { Mr. *Rathband*, not Printed.

July 31. ——— { Mr. *Stanley Gower*, Dan. 12. 10.

Aug. 13. ——— { Mr. *Hill*.

Aug. 13. ——— { Mr. *Palmer*.

} At a fast extraordinary.

Aug. 28. ——— { Mr. *Rayner*, Hag. 2. 6, 7.

Aug. 28. ——— { Mr. *Tesdale*, Psal. 122. 6.

Sep. 12. ——— { Mr. *Newcomen*, Joh. 7. 10. } At a Fast extra-

Sep. 12. ——— { Mr. *Coleman*, Psal. 66. 3. } ordinary.

Sept. 25. ——— { Mr. *Prophet*, Isa. 9. 14.

Sept. 25. ——— { Mr. *Seaman*, 1 King. 39.